

SEVENTH ANNUAL REPORT

OF THE

SOUTHERN AID SOCIETY,

PRESENTED BY THE

EXECUTIVE COMMITTEE,

AT THE

ANNUAL MEETING OF THE SOCIETY,

IN NEW-YORK,

NOVEMBER 25, 1860.



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SEVENTH ANNIVERSARY.

THE Seventh Anniversary of the SOUTHERN AID SOCIETY was celebrated in the Mercer Street Presbyterian Church, New-York, Sabbath night, November 25th, 1860.

After the introductory devotional services of singing, reading the Scriptures, (Ps. lxvii, and Eccl. xi, 1-6,) and prayer, conducted by the Rev. Dr. W. CLARKE, Pastor of the Church, JAMES BOORMAN, Esq., President of the Society, delivered a brief and appropriate address.

An Abstract of the Annual Report was then read by the Corresponding Secretary and General Agent.

The Rev. Dr. STILES, the former Corresponding Secretary and General Agent, then delivered an address on the Origin, Objects, Work and Influence of the Society.

The Rev. JOEL PARKER, D. D., read an Abstract of the Treasurer's Report, in the absence of that officer.

The meeting was next addressed by the Rev. LUTHER FARNHAM, of Boston, the Society's Corresponding Secretary and General Agent for New England.

The Rev. Dr. WHEELER, late President of the University of Vermont, then addressed the meeting, and was followed by the Rev. WALTER CLARKE, D. D.

The meeting was closed with the singing of the Doxology, and by the Benediction, which was pronounced by the Rev. SAMUEL H. COX, D. D., of Leroy, N. Y.

The day following, the Society met at its Rooms, 93 Wall-street, at two o'clock, P. M., and elected the Officers and Board of Directors for another year, and ordered the publication of the Reports of the Executive Committee and the Treasurer.

Our readers will find the Addresses delivered on the occasion in the Appendix to this Report.

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CONSTITUTION.

ARTICLE I. This Association shall be called the SOUTHERN AID SOCIETY.

ART. II. The object of this Society shall be the diffusion of Gospel Truth in the Southern and Southwestern States : and in all ordinary cases this shall be done under the direction of Ecclesiastical Bodies or Missionary Organizations of an Evangelical character within said States.

ART. III. The officers of the Society shall be a President, Vice-Presidents, forty Directors, a Treasurer, and a General Agent, to be appointed annually by the Society, and to constitute a Board of Management, seven of whom shall, at any meeting regularly convened, constitute a quorum. The General Agent shall also act as Corresponding and Recording Secretary.

ART. IV. The Board of Officers shall appoint an Executive Committee, not exceeding twenty persons, including the President, Treasurer, and General Agent, residing in the city of New-York and its vicinity, five of whom shall constitute a quorum at any meeting regularly convened. The Committee shall have the power to appoint its own meetings, fill any vacancies that may occur in its members during the period for which they were elected, call special meetings of the Board, or of the Society, for the settlement of such matters as they may be unable or unwilling to decide upon themselves ; receive Auxiliaries ; create and employ such Agencies as the interests of the Society may require ; appoint Missionaries ; have the control and disposal of the funds, property, and estates of the Society ; and make an Annual Report of their proceedings to the Society.

ART. V. The President, General Agent, and Treasurer of the Society, shall be, *ex officio*, members of the Executive Committee.

ART. VI. Persons having taken part in meetings preparatory to the formation of this Society, may become members of it by subscribing to this Constitution. Other gentlemen, who approve of the objects and principles of the Society, may become members by the vote of two-thirds of the members present at any regular meeting, annual or special, or by the payment, at any one time, of one hundred dollars into the treasury.

ART. VII. Any Missionary Society or Association, organized to labor according to the principles and on the plan proposed by this Society, which shall agree to pay its surplus funds into its treasury, and shall send to the General Agent a copy of its Constitution and Annual Reports, with the names of its Missionaries and fields of their operation, may be admitted as an auxiliary.

ART. VIII. The Annual Meeting of the Society shall be held in the city of New-York, or such other place as the Executive Committee may designate, on the last Monday of November in each year, when the officers shall be chosen, Treasurer's account presented, and the proceedings of the foregoing year reported.

ART. IX. This Constitution may be altered at any Annual Meeting of the Society by the votes of three-fourths of the members present.

R E P O R T.

In presenting their Seventh Annual Report, the Executive Committee would gratefully acknowledge the goodness of God which has permitted them to prosecute during another year the work intrusted to their hands, with increasing encouragement and pleasure.

Our receipts have not quite equaled those of last year. This has been owing to the fact that during the first two months of the year the Society was without a General Agent and Corresponding Secretary at New-York. In addition to this, the excitement attending the presidential election, and the severe pressure in the financial affairs of the country for the past several weeks, have greatly interfered with the collections usually made at this season. This, it is hoped, may be but a temporary depression, from which it will in due time recover. It is encouraging to know, however, that the receipts of the year exceed those of any former year excepting the last. Death has taken away some of those who have been friends of this Society from the first; but their places are constantly becoming occupied by new members.

The direct receipts of the Society from its friends and supporters, chiefly in the Northern States, were \$12,531 36; whilst there were collected in the South, and disbursed through Religious Bodies with which the Society co-operates, and through which it distributes its aid, four thousand five hundred dollars, making a total of \$17,031 36. It would be entirely within safe bounds to estimate, as we are prepared to do after considerable inquiry, that the churches which we aided the last year raised for their own use, (for the support of ministers, building of churches and lecture-rooms, &c.,) independently of all that they have received from this Society and its auxiliaries, not less than \$30,000—a fact which shows that, whilst accepting the friendly aid of others, they are not unwilling to help themselves.

It is a peculiarity of this Society, that, owing to the unhappy state of things in all our Northern States of late years, brought about by the earnest, and sometimes acrimonious, discussion of the slavery question, it is not possible to present its claims to any considerable extent in the churches, even of those denominations to which it must principally look for support. It often happens that the resistance of a few persons, who plead that they are conscientiously opposed to doing anything for churches in which slaveholding is tolerated, is, and must be, for the sake of peace and harmony, allowed to overrule the will of a majority that is quite favorable to this Society and its work. The consequence is, that applications in behalf of our cause must be made mainly in a private manner. We are happy to say, that there are those in all branches of the Church in the Northern States who take a very just view of the subject, and are ready to give, and give freely, to help the Society in its good work. Our Treasurer's Report will show the donations, not only of many liberal donors in New-York, Boston, and other cities in the North, but also those of friends widely dispersed over these States, many of whom, in forwarding their contributions, add most cheering words of heart-felt interest and earnest good-will. A lady of Paterson, N. J., in sending her contribution of \$10, says:—"With all my heart I wish I could send more. You have my daily prayers that the Lord's work may prosper in your hands." A gentleman whose fame is coextensive with the civilized world, when sending us \$50, writes:—"Your Society is one in which I have confidence. *Love*, and not *hate*, is the gospel weapon for overcoming all the evils which sin has brought upon man." A gentleman, whilst sending us a second draft for \$250, writes:—"I am glad to learn that the operations of the Society are proving to be so beneficial, and trust that the Divine blessing will be continued, so that you may be encouraged, and enabled to increase them from year to year." We might fill pages of this Report with similar extracts, if it were necessary or desirable. In many cases we have received kind words from persons in humbler circumstances, who, in sending their two, three and five dollars, have added the expression of their sincere wishes for the Society and its good work in the field of its labors.

Although the receipts of the Society have come mainly from the New School Presbyterians, the Congregationalists, and the Dutch Reformed, donations have also been received from members of other Churches.

Some very liberal contributors belong to the O. S. Presbyterian Church, whose Board of Domestic Missions last year aided two hundred and thirteen churches in the Southern States. Among the contributions to the Society in Boston, as well as in New-York, are several members of the Episcopal Church. Nor are there wanting serious Unitarians who take a deep interest in the work of the Society.

Of the appropriations made last year, those that need not be renewed amount to \$1,000, and possibly \$1,600; and as to those that should be continued, in one case there will be need of an increase from \$850 to \$1,150, it is thought, and in another, there will be a reduction from \$1,100 to \$550. The course which the Committee has ever pursued, has been to make in no case a larger grant than was necessary, and to continue no grants longer than they are clearly needed.

The occasion of the formation of the Southern Aid Society, was the turning away, in a great degree, of the American Home Missionary Society from the Southern States. We are not called on to give any opinion respecting the wisdom of this determination on the part of that great Society; we only state a fact. As might be expected, a large number of the ministers and churches which this Society has aided, have been such as the American Home Missionary Society formerly aided, or would probably have aided, if it had adhered to its original policy. Many of these churches are now members of what is called the United Synod of the Presbyterian Church, a number have joined the Old School Presbyterian Church, and two or three Presbyteries have remained independent. In addition to aiding a goodly number of churches belonging to the United Synod, the Committee have gradually extended the basis of their operations, until they now comprehend one hundred churches, of nearly, if not quite, all the evangelical bodies, in fourteen of the fifteen Southern States, and the District of Columbia as well. Among the churches and ministers to whom we made appropriations last year, five were Old School Presbyterian, including one in Missouri, that has recently connected itself with that branch of the Presbyterian body. At the instance of the Secretary of the New Orleans Committee of the Board of Domestic Missions of that Church, we gave what aid we could to an excellent brother in that city; inasmuch as that Committee had gone to the full extent of what they deemed prudent in their appointments for that city. It gave us great pleasure to comply with that request.

The Committee made appropriations last year to five Lutheran ministers, who preach in three times as many places of worship ; to four Cumberland Presbyterian churches, to two Baptist ministers, to one German Reformed Synod, and to three Episcopal ministers, who preach to nine congregations. In addition, two of the best laborers whom they have aided, are laymen—one an Old School, the other a New School Presbyterian. In some former years of its existence, the Society aided ministers of the Methodist and Congregational bodies also.

From the commencement of the Society's operations, the Executive Committee have cheerfully given aid, when needed, to ministers of the gospel, of suitable character and qualifications, who have been desirous of going to the South, whether to labor permanently there, or for a season only, on account of their health. In this way they have been instrumental in augmenting the number of prudent and faithful ministers of Christ in that portion of our country. The last year we aided several who sought a field of labor there.

And although the Southern Aid Society confines itself to aiding in the support of the living preacher and teacher of the word, and can do nothing directly toward the building of church edifices, founding of colleges, or advancing other kindred enterprises, yet it has done much, in an indirect way, to encourage such movements. Last year the Committee secured in this way the completion of one church in Delaware, and the repairing of another, which, between them, cost more than five thousand dollars. On the other hand, they lent such moral influence as they could give, besides contributing from their own pockets, to efforts made in New-York and other Northern cities, to find help to build places of worship in the South, where help was needed. These are but incidental influences, it is true, of the Society, but they deserve a proper appreciation.

Having made these general statements, we proceed now to give some notices of the more appropriate work of the Society during the past year, first in the South, and then in the South-west.

I.—IN THE SOUTH.

In the State of Delaware, the Committee gave aid to two churches, in the aggregate, \$400 ; and by so doing, helped to place them in a condition of freedom from embarrassment.

In Maryland they aided two churches directly, one of which they have helped for several years, in a field not extensive, but promising in regard to usefulness. The other, a new enterprise, at the junction of the Delaware and Chesapeake Canal with the Elk River. The people having built a church, have asked for aid for a year or two in supporting a pastor.

To the Presbytery of the District of Columbia, the Committee granted \$1,000, which has been employed in aiding a number of churches that have needed help, several of them young. One is a church of colored people, who are making laudable efforts to have the ministrations of the word maintained among them. In several of these churches there has been a very interesting state of religion this year, and they who have preached the gospel in them have not labored in vain.

The Committee took great pleasure in aiding again the Presbyterian church in Portsmouth, Va., of which the Rev. Dr. Handy is pastor, being well convinced of the importance of that city, whose inhabitants are so much identified with the U. S. Navy Yard in that place. They would gratefully record the fact that that church, as well as others in Portsmouth, have been visited the last year with the gracious influences of the Holy Spirit, and a goodly number have been brought into the church, which has been greatly strengthened thereby. The importance of having the gospel faithfully preached in the immediate vicinity of one of the largest naval stations in our country, can hardly be overstated.

The Committee renewed the appropriation of \$400 to the Richmond Missionary Society, and, in addition, aided the Rev. Mr. Sloan in the important post which he occupies in the county of New Kent, who has given us an interesting account of his labors.

To the Presbytery of Piedmont, which embraces several counties in the southern side of Virginia, the Committee has appropriated \$850; of which \$500 have been sent. The Rev. Dr. Mitchell, of Lynchburg, gives us a very interesting statement of the missionary operations of that Presbytery, in which one new church was formed and a church edifice erected last year, and two more churches are in process of being organized. A very encouraging state of religion has existed in that Presbytery the past year.

The Committee have made an appropriation to encourage the formation of a Lutheran church in Lynchburg, where there are four hundred Germans and German Jews. A suitable missionary has been found, who

has commenced his labors, dividing his time between that place and Petersburg, where there is a considerable German population, which is steadily increasing. The Committee hope that great good will result from this incipient mission among emigrants from the land of Luther and the Reformation.

To the Presbytery of Winchester, the Committee have made an appropriation of \$1,100, of which \$500 have been sent. This Presbytery has a large number of Churches under its care which need and receive assistance, but which are growing in numbers and strength.

The Committee have had great pleasure in making a grant to three excellent Episcopal ministers in the State of Virginia, of whom one preaches to four small congregations, another to three, and the third to two. One of these brethren preaches at three places in the Valley of Virginia, widely separated from each other. In one case he preaches in a Methodist place of worship, in another in a Presbyterian. In this laborious service he finds much encouragement and support in preaching the word of his Lord. The other two ministers are rectors of parishes in the lower part of the State, in two of the most ancient counties, and preach to six churches, to small congregations of white people, and give much attention to the instruction of the numerous colored population, bond and free, by which they are surrounded. They are both encouraged in their work, and feel assured that they do not labor in vain in the Lord.

In the State of North Carolina the Committee have extended aid to an excellent Baptist minister, and to another in South Carolina. Both are useful men in the Lord's vineyard, and possess a large and catholic spirit.

The Committee have continued their appropriation to a most worthy Presbyterian pastor in one of the coast towns in Georgia, who spends a large portion of his summers in missionary tours in the country adjacent, preaching much to the colored population, with great acceptance and usefulness. But the most important aid which the Committee have been enabled to render to the cause of the gospel in Georgia since the last anniversary, was to take part in the good work of sustaining the Rev. Dr. Stiles, the former General Agent and Secretary of this Society, in laboring as an evangelist within the bounds and among the churches of the Old School Presbyterian Church in that State; the Synod of that body having invited him, in conjunction with another excellent servant of Christ, to undertake that mission. During nine or ten months, our former colleague

labored most diligently in that good work, visiting many churches, and spending a week or more in each. Everywhere the Saviour, by his Spirit, crowned the labors of these servants of God with most cheering success. Notwithstanding all the political excitement which has so much prevailed in that State, as well as in other Southern States, a work of grace commenced in many places, which has led to the most happy results—results which will be felt throughout eternity.

II.—IN THE SOUTH-WEST.

We have now completed our notices of the work of the Society in the southern part of the field of its labors; let us turn to the South-western States, and briefly notice its operations there.

To the Presbytery of New River, (in Western Virginia,) the Committee have appropriated \$525; of which the sum of \$425 has been sent. Year before last the appropriation to this Presbytery was \$300. The increase has been made in order to sustain two excellent brethren who are now laboring within the bounds of this Presbytery, which embraces a part of East Tennessee. Very interesting reports have been received from those who are aided by the Society in this field.

The Committee have aided two worthy and useful ministers, Rev. Messrs. White and Huffmeister, in East Tennessee, during the last year. Both of these brethren have the confidence of the churches in the section of the State in which they reside; one of them, Mr. White, has long labored in the service of his Master.

To the Presbytery of North Alabama, which embraces portions of Middle Tennessee, as well as Northern Alabama, the Committee have sent \$500, and are earnestly requested to send \$500 more. This Presbytery embraces twenty-one churches, and expects soon to have two or three more. Of the twenty-one churches now under its care, thirteen are self-sustaining, three of which were formerly assisted by the Southern Aid Society. The remaining eight churches, soon to be increased to ten or twelve, need and must receive aid, at least for some time. Most of them are small, and of course weak; but all of them will grow (with the Divine favor) under the labors of faithful pastors.

To the Presbytery of Northern Missouri, the Committee have this year sent \$250, instead of \$500 which they sent last year, and this because

further aid does not seem to be needed by the churches formerly assisted. There is, however, great suffering in a portion of the country occupied by this Presbytery, on account of the failure of the harvests, and much distress prevails among the farming population.

To the Presbytery of Osage, in the western part of Missouri, the Committee have remitted the sum of \$400, as they did last year, which will form a part of the support of four churches that need aid, one of which (at Bentonville) is in Arkansas. We have received very encouraging reports from most of them.

In addition to what the Committee have done for the churches in Missouri, through the Presbyteries just named, they have aided two other ministers in that State. One of these, is the Rev. E. P. Noel, at Troy, whose labors have been much blest, and who is greatly encouraged in his work. The other is the Rev. H. Heckman, who preaches to the Germans at St. Joseph, where there is a good prospect of gathering a congregation. Mr. Heckman is well spoken of by brethren who know him, and who have recommended him as a suitable man for this important work.

It has given the Committee great pleasure to put it in the power of an excellent layman, John R. Alexander, Esq., who resides in the neighborhood of Paducah, to give up a considerable portion of his time to the promotion of the spiritual interests of the people by whom he is surrounded, and to whom the gospel is not as frequently and regularly preached as is desirable, owing to the newness of the country and the consequent sparseness of its settlements. God has greatly blessed the labors of this excellent man in the Sabbath-school, in the prayer-meeting, and in personal visitation from house to house. We are happy to say that Mr. Alexander, as well as the Society, is indebted for this bounty to a benevolent Christian gentleman of New-York.

Besides aiding the church at Bentonville, mentioned above, the Committee have employed the Rev. John W. McCord, as a missionary-without-charge, to make preaching tours in several of the northern counties in the State of Arkansas. Mr. McCord has labored as much as his health would permit, but for several months he has been a great sufferer. His case is deserving of special sympathy.

In the southern part of Arkansas, a pastor of a church in one of the many new towns springing up in that State, has employed his vacation of several weeks in making preaching tours for the Committee, holding

"four-days' meetings" nearly every week, and thus making known the blessed gospel to thousands who have seldom heard it.

In the State of Mississippi the Committee have aided four excellent Lutheran ministers, who have sent interesting reports of their labors among the many small and scattered congregations to which they minister. Besides this, the Committee have appropriated \$500 to the Synod of that State, to aid the missions which that body is maintaining in that new and important State.

The Committee have ever felt a deep interest in New Orleans, as one of our most important cities, for its wealth, its commerce and trade, and its influence upon the inhabitants of an immense portion of our country. For some years they have employed a pious, discreet, and zealous layman, as a missionary in that city, who has devoted his time to visiting—day by day, and week by week—the hospitals, the prisons and houses of correction, and also the sick and the needy in their own habitations. In these labors he often has it in his power to impart wholesome advice, mingled with true religious instruction, whilst ministering to the necessities of the sick and the miserable. His monthly reports are full of most interesting notices of individuals, their character, their history, and their present condition, often wretched enough, and greatly needing Christian aid and sympathy. Many heart-rending cases of persons from the North—aged, middle-aged, and young—who have seen better days, who have wasted their lives and their energies in a life of sin, and who have despised the counsels of godly parents, and tired of parental restraint, come under his eye, and deeply affect his heart. Imitating his blessed Master, he daily walks his round of beneficence and love, often wearied *in* the self-denying work, but not *of* it. Probably no man in the service of the Committee accomplishes more good, but it is good which only the Day that will bring to light all hidden things can make fully known.

Besides supporting this excellent man, the Committee took much pleasure in granting aid to a minister of the gospel, of kindred spirit, who labored for several years in that city, preaching the gospel from house to house, in meetings large or small, as he had opportunity, in season and out of season; when health prevailed among the inhabitants, and when pestilence stalked through the streets in the shape of fever or cholera. After laboring there for years, he has now gone to Texas, to superintend the Bible work in that great State—we hope only for a time;

for a man of such peculiar qualifications as he has for the post, ought to spend his life in that city.

In Texas the Committee had for years aided a Presbyterian minister at Crockett; but the churches to which he ministers, having come to the conclusion that their united strength is adequate to his comfortable support, the grant which the Committee made this year was returned, with many thanks for past assistance. We take pleasure in mentioning this case, although it is by no means an uncommon occurrence in the history of this Society.

The Committee were greatly pleased by the grant of two hundred dollars, to enable a new congregation, which has been gathered at Blanca Casa, in the valley of the Nueces, in a thinly settled portion of a new country, many miles from any other place of worship, to sustain a minister of the gospel. In the last Annual Report of this Society it was mentioned that the Rev. Mr. Mitchell, whom the Committee had aided in removing from the North to Corpus Christi, was employing a portion of his time in visiting the spiritual destitutions around that place far and wide. At Casa Blanca, forty miles distant from Corpus Christi, he succeeded in inducing a number of families to come and hear the gospel: after awhile he succeeded in inducing them to build a plain and cheap, but commodious, house of worship; and finally he engaged them to make an effort to raise a salary, or as much of one as they could, for a pastor who might reside in the midst of them. With the help of the Southern Aid Society, their efforts have been crowned with success.

Having made this brief survey of the operations of the Committee since the last annual meeting, it may not be out of place to give here a few facts and statements which will show some of the blessed fruits of those operations in different parts of the field of its labors. They must, however, be but few, for want of space will allow of nothing more.

REVIVAL IN PORTSMOUTH, VA.

EXTRACTS FROM REV. DR. HANDY'S CORRESPONDENCE.—“When I took charge of this church, which was five years ago last February, it was in a feeble condition; and in the first year we feared, from the number swept off by the yellow fever, that it might be necessary to close the house. During the prevalence of that dreadful epidemic we lost two excellent elders, whose praise was in all the churches of this city, and

whose ability and zeal would have made them useful on a much wider field than the one which they occupied here.

" Notwithstanding our very low and embarrassing condition, God permitted us to live. Hard as it seemed for the people to raise even the small salary they did, it was not in my heart to leave them ; and, assisted by the Richmond Missionary Society, the gospel was regularly preached, and the ordinances administered. Additions have been made at almost every communion ; and now the church is in a more prosperous state, in some respects, than it ever was before.

" There have been three revivals of religion since the commencement of my pastorate in 1854. At the first of these, twenty-two persons came into the church. At the second, fourteen, besides some who joined the Old School Presbyterian Church.

" Our third revival has but recently occurred, and a most interesting and glorious work it was. In this revival we had almost every variety of religious experience ; and a fine opportunity was afforded for the study of the human heart under the special influences of the Spirit. The sermons, for the most part, were exceedingly plain and practical, and the doctrines insisted upon were just such as our most approved divines would suggest, and at the same time such as ministers of all denominations could assent to. The depravity of the human heart ; the lost and undone condition of the impenitent sinner ; the necessity of repentance and reformation ; and a free salvation by Jesus Christ, were the subjects of discourse—the last great truth being the pervading thought in all the exhortations, and the burden and conclusion of every sermon.

" Several remarkable instances of God's willingness to hear and answer prayer occurred during the revival. Among them I may mention the case of an interesting young girl of fourteen years, who had recently become a subject of converting grace, and who was so drawn out in prayer for her brother-in-law, who was a skeptic, that she would frequently arise during the night, and implore the Divine favor in his behalf. He had not yet attended the services. At length he was induced to come out. He very soon became deeply concerned, and, to the astonishment of all, he went to the meeting for inquirers, deeply anxious for the salvation of his soul. After a few days of darkness and distress this man saw the light, and embraced the Saviour. His wife has also become a Christian ; and now, in that family, where never before was heard the

voice of prayer and praise, a family altar has been erected, and that father, with his wife and children, humbly bow before the Lord, offering, morning and evening, the sacrifice of humble, believing, and grateful prayer.

"When we closed our meetings, about seventy persons had professed a hope in Christ. On the first of March, the Lord's Supper was administered in the High Street Presbyterian Church, (Old School,) at which time there were fifteen accessions on examination; most of them fruits of the late revival. Our own communion did not take place until the 25th of this month, when we had a most interesting and delightful service, welcoming, as we did, into our church, eighteen young Christians. Among them were several intelligent lads, some of whom, after a due course of preparation, are likely to enter the sacred ministry. A number of the converts—I am not prepared to say how many—have joined the Baptist and Methodist churches; and some have, for special reasons, deferred coming forward at the present time. We have now *one hundred and ten* members in our church. This is a great progress, considering our past embarrassments and trials. Surely, we have every reason to thank God and take courage."

EXTRACTS FROM THE CORRESPONDENCE OF THE REV. MR. LIVERMORE.—This excellent brother belongs to the Baptist Church, and labors in North Carolina. After speaking of the conversions and additions to his church during the year, he says :

"I have just returned from a camp-meeting at Society Church, Iredell county, more than thirty miles from my house. Before I left the ground three persons professed to have found hope in the mercy of God, through Jesus Christ; six or eight others presented themselves for the prayers of Christians, whilst in the case of others, the tears of sensibility indicated their spiritual concern.

"I have heretofore been hindered very much from attending meetings of this character by my school. I have now closed it, with a view to giving myself more exclusively to the work of the ministry. I expect to be engaged in protracted meetings most of the time for three weeks at least."

Our readers, we are sure, will deeply sympathize with this excellent servant of our Lord, and offer their prayers for him, when they read the paragraph that follows.

"It has pleased Almighty God to visit me with severe trials during the year. The 'Harper's Ferry' excitement occasioned infinite anxiety and trouble to myself and family, and no little loss. The younger of my two children, a little boy two years old, died on the 29th of August, his mother, four days afterward, the 2d of September. The Lord was graciously pleased to sustain me amid these overwhelming trials, and to give me the consolations of His grace.

"The field of my labors is about 150 miles in circuit. Many portions of it are destitute of evangelical preaching. I have to ride full eighty miles in fulfilling one of my monthly appointments. Several Campbellite preachers are industriously striving to propagate the delusive errors of their system in this region, and it is very important their labors should be counteracted. There is a promise in labor here. The people are attentive to the word. Your Society is doing a work for the South for which, I have no doubt, multitudes will bless God forever."

A missionary in Missouri (Rev. E. P. NOEL,) writes:—"Our church numbers eighty-seven members, of whom eighteen are colored persons. We have a comfortable church edifice to worship in, with a commodious gallery for the colored people who from Sabbath to Sabbath worship with us. We observe the Monthly Concert for prayer for the conversion of the world, and maintain a Wednesday evening prayer-meeting. We have a good Sabbath-school and Bible Class. The Sabbath-school has been kept up about twenty years. Seventy persons who have belonged to it have made a profession of religion, forty-five of whom have united with our church, of whom twenty-eight are still members of it. Of the others, some have deceased, and some have removed. We live in the midst of much intemperance, infidelity, Universalism, and other errors; but we are steadily gaining ground, and, with the blessing of the great Head of the Church, we shall live to see truth and righteousness prevail."

Our excellent missionary in Kentucky (J. R. ALEXANDER, Esq.) writes thus: "I have resided here eleven years, and have never heard of any tract distributor but myself. It would be difficult to make our Eastern friends comprehend the poverty, ignorance and vice which prevail everywhere through these woods. My efforts for years have been principally turned

to the establishment of Sabbath-schools, and the distribution of tracts, of which I circulate a large number. I have also set on foot several prayer-meetings, where I generally give the people a short address, pressing on them the claims of the gospel of our blessed Lord and Master. It is my intention to follow this, to me, delightful occupation, as long as the Lord shall give me health and strength to do so. To give you, my good brother, some conception of missionary labor in this region, and to show you that the occupation is no sinecure, I will state that I have ridden more than six hundred miles on horseback for the purpose of administering spiritual comfort and consolation to *one man*, and that over roads which at times none but a veteran horseman would attempt without hesitation. God has been pleased, I trust, to make me the instrument of good to souls living in my field of labor. One man told me, when I pressed him on the subject of his sins, that people thought me a little deranged on the subject of religion. But when he came to die he thanked me for my faithfulness to him. I trust he died a Christian."

OUR LAY MISSIONARY IN NEW ORLEANS (MR. SAMUEL MURDOCK) gives the following summary of his labors, in the closing part of one of his monthly reports. We give it just as a specimen of all his reports. It will enable our readers to have an idea of his indefatigable exertions. "During the past month, 570 families have been visited; 11,750 pages of tracts have been distributed, and 175 New Testaments, in seven languages." But this statement does not include his visits and labors in the Charity Hospital, in the prisons, orphan asylum, Sabbath-schools, etc. And this work Mr. Murdock prosecutes day after day, and month after month, from the beginning of the year till the end. In his letters he greatly complains, and no doubt with good reason, of the abounding wickedness of that great city—of the indifference of the masses to the salvation of their souls—of the want of more spiritual life in the churches; and yet he records, with delight, cases of interest which he meets with, from day to day, in his walks of mercy and love. In one of his reports, (that for April,) we read the following entry: "April 13 and 14.—Called on eighty-nine families, Jews and Gentiles; had some exceedingly interesting conversation with the former. One fact deeply interested me—they have established a Sabbath-school for their children on the Lord's Day!"

If we have stimulated the Jews to good works, the Lord be praised ! Another entry runs as follows : " 19th.—Called on forty-nine families, most of whom, apparently, dead in trespasses and sins. One lady who, before she came to this city, was a constant attendant at the house of God, has been absent for two years. Another has not attended a place of worship for four years."

During the hot months of Summer, Mr. Murdock suffered much from chills and fever ; but such were his zeal and interest in the work, that there was scarcely a day in which he did not make some visits, either to families, or to the Charity Hospital, the Parish Prison, the Marine Hospital, the City Prison, and the Orphan Asylum. Often he met with young and middle-aged men from New England and the Middle States, sick far from home, to whom his ministrations were doubly dear as being those of one who was himself from the North. Often his sympathy and kind intervention were invoked in behalf of insane persons who were badly treated in the common prison, in order that he would get them removed to the Insane Asylum, where they would be well cared for. Sometimes he rendered the same good offices to have idiots and imbeciles placed where they would be taken care of. Sometimes we find him hunting up the agents of rich men, and inducing them to aid poor sick slaves, belonging to those absent masters, who had been allowed to come to New Orleans and work for themselves, paying their masters a part of their earnings ; and seldom did he fail in these efforts of kindness.

It is interesting to see how frequently and gratefully he acknowledges the reception of various sums from Christians in New Orleans, and even in New England, sent to enable him to relieve want and suffering, which his slender purse would be insufficient to meet—a dollar from a lady in Norwich, Conn., five dollars from an unknown gentleman, ten dollars from a Sunday-school in Massachusetts, etc. It is delightful to think that there are those afar off, as well as near by, whose hearts incline them to make this excellent man the almoner of their charities in the city of New Orleans. It is money most judiciously and usefully expended.

But we have no room for further extracts from the reports of our missionaries. We have only given the preceding, in order that our patrons and friends may have some idea of the nature of the work of the Society.

CONCLUSION.

In concluding this Report, the Committee have to say, that, at the end of seven years, they are more than ever convinced of the importance and necessity of this Society's labors. Its mission is that of Christian kindness and confidence. It was founded in the belief that there are most convincing reasons why Christians in the North should aid their brethren in the South in extending the knowledge of their Saviour and the building up of His kingdom in that section of the country. The men who originated this Society were convinced that, if there be anything in this world which a Christian may do with a good conscience, it is the imparting of the gospel to all men, let their condition and character be what they may. They believed that there are no evils of a moral nature which Christianity cannot remove : that

“Earth has no sorrow which Heaven cannot cure;”

and that whatever may be done in the way of forming the state of human society anywhere, the duty of the Church is to employ—and employ only, as a Church—the means which the Saviour has appointed, namely, the simple gospel, which enjoins “repentance toward God, and faith toward the Lord Jesus Christ;”—that religion which can turn the hearts of the fathers to the children, and the hearts of the children to their fathers, and which can cause masters and servants do their duty to each other as long as the relation of masters and servants shall exist.

It is often asked, “Is the Southern Aid Society really needed?” We answer, as we have done in former Reports, that, in our judgment, it is. Since the unhappy sundering of the ties that held together the Methodists North and South, the Baptists, the New School Presbyterians, and some of the minor bodies that bear the Presbyterian name, there remain the Old School Presbyterian, the Cumberland Presbyterian, the Episcopalian, and the Lutheran Churches, which we may say are the only ecclesiastical bodies of much influence that embrace both the North and the South. All these are doing something, and the first named much, to increase and strengthen evangelical churches in the South. But all that they do is far from being all that ought to be done. No one will deny this position. The Southern and South-western States are equal in extent to the Northern and North-western, leaving out of view the States and territories on the Pacific Coast. And although the population of the former does not equal

that of the latter, nevertheless it may safely be estimated at ten or twelve millions.

From the first, the introduction of slavery has tended almost everywhere to make the white population less dense than in the free States, and by consequence to render the support of churches more difficult, and retard their numerical increase. Still, as the population advances, even in the Southern States on the Atlantic coast, new churches must be formed, Sabbath-schools must be gathered, and pastors must be provided and sustained. The gradual but steady increase of foreigners, Irish and German especially, in many, if not all, of the most important cities and towns, renders necessary special and well-adapted measures to provide for their spiritual instruction; whilst in the newer Southern States, every argument that can be employed in favor of home missions anywhere, is most applicable there. And as to the great South-western States, most of them are *new*, and those of them that are not, have extensive portions that must still be considered as such:—Kentucky, Tennessee, Alabama, Mississippi, Missouri, Arkansas, Louisiana and Texas, to which we may add Florida and New Mexico. In these nine great States and one Territory, how rapidly settlements are forming; villages towns and cities springing up! Should not something be done—should not much be done—to increase every good influence, by increasing the number of churches and heralds of the gospel? Had as much been done by our churches in the North for the South and South-west as for the North and North-west, these last forty years, what a blessing it might have been! And should not as much have been done? Are they not a part of our great country? and if we suppose the worst possible in their moral and social condition, we only supply ourselves with the strongest possible of arguments for spreading abroad among them the glorious gospel, which has never yet encountered an obstacle which it cannot, with the blessing of its Author, overcome.

It is with both shame and sorrow that we have to refer to the objection, often raised in the form of an interrogation, even by those from whom we ought to expect better things, “Is not the South able to take care of itself?” We answer, are not churches constantly forming, and ministers of the gospel constantly being provided for them, in the suburbs of our cities, in our villages and rural districts, even in these Northern States, and in our great North-western States, for the accomplishment of which

enterprises tens of thousands of dollars—yea, even hundreds of thousands—are annually contributed by our churches in the North? Why is all this? Is it because the people in the midst of whom, and for whom, these means of grace are provided, are not themselves able, in nine cases out of ten, to bear all the expense? No! it is because that often those who take the most interest in religion, and most desire to have its institutions planted among them, are unable to bear the burden; whilst those who could bear it, are indifferent, if not opposed, at least for a time, and often a long time.

The kingdom of heaven, whether in the individual heart, or in communities, from its very nature, is aggressive, from the beginning to the end. At every step it meets opposition and resistance; and yet its course is onward, not equally in all places, not equally at all times in any place, but still onward.

During the year, the Committee have had an active and extended correspondence with many Christian men in all the Southern States with one solitary exception; and they can say with truth, that in the many letters which they have received, there has not been one that related to the politics of the day, which, unfortunately, have now become so painfully absorbing and exciting. The excellent men who wrote them, are devoted to their Master's service. They are not indifferent to the interests of their country—far from it; but they believe that there is a kingdom that is founded in “righteousness, peace, and joy in the Holy Ghost,” which underlies and sustains all our civil institutions and highest hopes, and whose prosperity is essential to our existence even as a republic. Did such a spirit pervade the people of this land who bear the Christian name, how soon would the din of party and sectional strife cease from among us, and the evils which we endure, whatever they may be, come to an end. Such a spirit is the great want of these times, when the hearts of wise men are filled with sorrow and fear. Let us seek this spirit of love and peace, of a noble Christian patriotism that knows no North, no South, no East, no West, in the compass of its aspirations, and in the field of its beneficent action, and all may be well. Our glorious Union may be safe. Our noble national motto may remain intact, and legible to all the world: *E PLURIBUS UNUM.* That this may ever be the case, let us all join, heart and soul, in the prayer of the Psalmist, “*God be merciful unto us, and bless us, and cause His face to shine upon us; that thy way be known on earth, thy saving health among all nations.*”—Ps. LXVII, 1, 2.

A D D R E S S E S

DELIVERED AT THE ANNUAL MEETING.

JAMES BOORMAN, Esq.,

PRESIDENT OF THE SOCIETY,

Upon taking the Chair, addressed the audience in the following terms:—

The peculiar crisis now existing in the relations of the various communities of this peaceful and prosperous land, renders the present annual meeting of the Southern Aid Society more important and interesting than any which have preceded it. Our encouragement and consolation must be, that if we faithfully pursue the path of duty, in a prayerful and forbearing spirit of peace and good-will to our fellow-creatures, we may be sure of the approbation of the great Head of the Church, and that all threatening evils will be ultimately overruled for good.

REV. DR. STILES' ADDRESS.

MR. PRESIDENT,—I shall attempt nothing more than to open the way for the gentlemen who follow me, by calling attention to *three facts*. They lie upon the surface of this movement, and should commend the Society to the hearty patronage of every man, whether he be a disciple of Jesus, or only a lover of his country.

Consider the *historical origin* of the Society. Some sixteen years ago, that Northern sentiment adverse to Southern institutions, which, at this very hour, is shaking the country to her lowest foundations, convulsed the two great American Missionary Societies, *Home* and *Foreign*, and worked a secession from these bodies of a party of brethren, who formed what has since been known as "*The American Missionary Association*." From that day to this, the Anti-slavery sentiment of the North, however conscientious, has been growing more and more bold and determined.

We are not surprised, therefore, that those who sympathized with the seceders, and yet remained in the American Board and the Home Missionary Society, should have commenced so soon to agitate those bodies by the strenuous advocacy of their extreme views. In the *Home Missionary Society*, the point to be carried was this : *to amputate all missionary sympathy and aid from the slaveholding churches of the South.* In vain did the managers of the Society labor for years to drive back the agitators from the desperate position assumed. The Secretaries affirmed at the outset—"We do very little for the South." This did not satisfy them. The officers added—"We instruct our missionaries to preach against the *sin* of slavery as well as against every other sin." This did not satisfy them. They responded further—"We instruct them to labor to bring the relation of master and slave to an end just as soon as it can be wisely effected." This had no better success. They rejoined finally—"We have placed our missionaries where they can work most advantageously to accomplish this end." But even *this* was of no avail. The protestants resolutely demanded that the Society should *wholly withdraw* their benefactions from the slaveholding churches of the South.

Observe now, while this struggle was proceeding in the bosom of the missionary body at the North, besides crying destitutions in other denominations, there were some three hundred Presbyterian churches at the South, more or less, *connected with the Home Missionary Society.* They were accustomed to transmit their surplus missionary funds to the treasury of said Society, and consequently did and could look to no other missionary arm in the country for aid. The agitation of the Society at the North very soon extended its influence to the aided churches of the South. They were planted in a slaveholding community. The slaveholders and slaveholding churches in their vicinity very naturally charged these Presbyterian churches with holding a strict connection with an *abolition body* at the North, which sent down Northern ministers commissioned to *disturb* and *dissolve* the fundamental elements of Southern society. These churches not only felt the justness of the accusation, but the consequent loss of popularity and influence in the country. Very soon the strongest auxiliary Missionary Society at the South passed a unanimous resolution, expressing their gratitude to the American Home Missionary Society for every dollar received from their treasury, but declining all further connection with the body. Other portions of the field followed their example. Nor was it long before that portion of the Southern churches which had not thrown off the parent Society, were substantially thrown off by it, in and through the enactment and execution of its "New Rule" of missionary dispensation. This rule, in a word, declined all missionary aid to churches having slaveholding members, unless every such member would assure the Executive Committee in New-York, that he held his slaves in some sort of accordance with the conscientious scruples of the objectors. Thus this entire body of Southern churches, formerly dependent upon the American Home Missionary Society, were divorced from it. Now, it was between the period of the abandonment of the parent Society by a portion of these churches, and its own substantial abandonment of the residue, that a gentleman, not now present, adverted to this unhappy, and, as he

thought, oppressive condition of things, and said to the speaker—"Do you form a Southern Aid Society, and I will give you \$1,000 per annum; there are others who feel as I do, and will follow the example." We called a few excellent brethren from the North and from the South, who, under a private roof in this city, for a few days, conferred with one another, and with God, *and formed this organization.*

I hold now that the Southern Aid Society was a *necessity of the times*. Two facts, in my judgment, will never be disputed. At the period of the formation of this institution, a large majority (I would say, but to prevent all conflict of sentiment, call it a large minority) of the contributors to the funds of the American Home Missionary Society, had they been inquired of in all parts of the country touching what disposition they would have made of the moneys advanced by them, would have substantially responded thus—"Distribute my contribution equitably amongst the churches of the country according to their comparative missionary necessities, without respect to latitude." Nor will it be doubted that a portion of the largest donors of the American Home Missionary Society, displeased at this time with the course of things discussed above, and decidedly sympathizing with the South, strongly desired that the greater part of their contributions, if not the whole, should be expended in the supply of *Southern* destitutions. It is perfectly obvious, therefore, that, by force of the *Society's instruction* of her Southern missionaries, and her *new rule* of missionary dispensation at the South, the current of Home Missionary liberality at the North was dammed up and could not flow out naturally to the South; that, accordingly, a new missionary channel, through which Northern conservative Christian munificence could find its unobstructed way to Southern destitution, *was an absolute necessity of the times*. I fear my anti-slavery brethren will not feel very kindly to me for calling up this history; but while I cheerfully accord to them all conscientiousness in their course, they should cordially concede, that it is due to truth in the earth that the story should be told—due to the glory of God and the good of man, as they stand connected with the just claims and influences of the Southern Aid Society, to know and acknowledge that, in very fact, this organization was *demanded by the then existing missionary relations of the North and the South*. Let the Society, then, have the benefit of this *first* fact.

The Southern Aid Society, let me add, has been a *practical success* from the beginning. The history reviewed justifies the sentiment that, in the premises, some such organization was, theoretically, the dictate of discretion. I mean *more* than this. I mean to say that the Southern Aid Society *has worked* successfully in every point of view. By the test of *nature*, an enterprise is successful when it *grows*. This organization has grown steadily, if not rapidly, from its formation. It collected but \$4,000 during its first year—enlarging amounts during the years following—and this *seventh* anniversary reports the sum of \$17,000; and this obtained, let it be remembered, as all our funds have been, not as other religious societies secure their ends, through the co-operation of the churches, but almost entirely by personal application from man to man. In like proportion it has grown in the confidence of the com-

munity, both as respects its necessity, and its management as a Christian institution.

We pronounce an enterprise *successful* when it *accomplishes its end*. The Southern Aid Society was organized to supply the destitution of Southern churches in general, and of those Presbyterian churches, especially, which were about to be embarrassed by the anti-slavery policy of the American Home Missionary Society. This end it has accomplished perfectly. For, while a more extensive work might have been effected, had larger means been intrusted to us, yet we are permitted to say that we are ignorant of a single case of suffering, or of necessity, which has *not* been relieved upon application to our Committee. How much wiser is God than man! Had we postponed the formation of our missionary body until the "New Rule" of the parent Society had thrown off all the Southern churches, it is hardly reasonable to suppose that we could have gathered up, on the spur of the occasion, an adequate sum to protect them from absolute distress. As it was, organized a year or two anterior to this event, but in anticipation of it, we had a little sum in hand, ready to meet the startling emergency, and save from suffering.

By every common, Christian *mark of missionary prosperity*, we add, our Society has been a *success* from the beginning. Peruse our seven reports, jot down every new sanctuary erected, and every old one repaired, every new church organized, and every feeble church strengthened, every destitute church supplied with a pastor, and every religious opening cheered with a missionary, every conversion in our assisted churches, and every revival enjoyed by them; all the self-reliance educated, and all the feeble churches made self-supporting; in a word, contemplate all the life, strength, and encouragement diffused among the suffering people we have attempted to serve, and you may question whether, during the last seven years, by the annual expenditure of some eight or ten thousand dollars, a larger multitude or variety of the common marks of missionary prosperity has been assembled upon any missionary field in the country. Thus, to the praise of the sovereign grace of God in Jesus Christ, without straining facts, or indulging pride, we trust we are permitted to entertain the comfortable conviction, that the Southern Aid Society, in every sensible point of view, has been a *practical success* from the beginning. If so, let the Society have the benefit of this *second fact*.

I feel bound to say, once more, that the Southern Aid Society has ever been a *peacemaker*—an *unobtrusive* but *necessary peacemaker*—in times of great national dissension. The Society was not constructed with special reference to such an influence, but we have been gratified in watching its happy operation. Oh, what is there in God, or out of Him, more beautiful, comfortable, or valuable, than *love*? Love! It is the foundation of all virtue. It is the basis of our glorious Christianity. It is the only perfect principle of rational union. It excludes all unwholesome diversity, and harmonizes all embodied dissension. And here let me say—in all respects, such another lofty development of Christian benevolence as the Southern Aid Society, I do not know. Had I challenged you to show me the Christians of *one* section of the country consecrating their

counsel, toil and treasure to the exclusive advantage of the population of *another*—you might direct me to that society in the *East* which seeks the welfare of “*Western Colleges*,” and various similar enterprises. But it should be remembered that the East and the West are allied to each other by almost every tie which can connect society. Similarity of principle—religious and political—unity of social taste as to institutions, avocation and manners—nay! by *consanguinity itself*—and of course by affection, association, ancestry, history and hope. If the strength of a principle is to be measured by the resistances it can overcome, we should not look for the brightest manifestations of benevolence in favors bestowed by the *East* upon the *West*. It is certainly not between *these* sections that the great broil of the country lies. Show me an organization at the *South*, which, in the teeth of all its sectional alienation, works for the exclusive advantage of the *North*; or show me, if you can, *another* institution at the *North*, which, in spite of the bitter hostility of the latitude, expends all its power in befriending the *South*. I know the anti-slavery papers have been wont to sneer at this enterprise, and to attribute the liberality of its contributors simply to their *interest* in her *cotton*. I hold all this to be ungenerous and dishonorable. Some degree of selfishness we expect in all the movements of our apostate humanity; but to *affirm* that they who sustain the Southern Aid Society by their noble contributions and public advocacy, thereby exhibit *no sincere sympathy* with God’s glorious command—“Thou shalt love thy neighbor as thyself”—*no conscientious happiness* in ministering to *necessity* and *preaching* the *Gospel*—*no virtuous appreciation* of our great political *union*—*no honorable stand* against the divisive *fanaticism* of the *North*—*no manly gratitude* for *mercantile benefits* and courteous attentions received from the *South*—I say, to affirm all this, is to cherish a heart that perpetrates open violence alike upon *truth* and *charity*.

Nor have our neighbors often failed to improve a good opportunity to parade contemptuously before the public the *diminutiveness* of our whole operation, receipts, assemblies, &c. We respond—if there is nothing to admire in the *extent* and *power* of our movement, is there not something to *respect* in its *principle, spirit and bearing?* If the plaster is *small*, we hold it *unadulterated balm*, placed directly upon the *great wound* of the nation, and working only to *assuage*, to *heal*, and to *restore*. Observe, if you please. There are but two possible operations of the Southern Aid Society—the gathering of moneys at the *North*, and the expenditure of the same at the *South*. These necessarily work a fraternal tie of the opposite sections; for with the *one*, the kind heart of the *North* goes down to the *South*, and rests there, while through the *other*, the grateful heart of the *South* returns and rests upon the *North*. I do not believe that this nation can produce such a record of the deep tones of fraternal sympathy between her antagonistic sections, as the correspondence of this society constantly supplies. Such language as the following is often breathed along the pages of our Southern letters. “God bless our dear Northern brethren for their most seasonable liberality to us.” “Language cannot express our overflowing gratitude to our Northern brethren. Oh! that they could but visit our missionary field, and behold what God

has wrought for us through their munificence." "Heaven bless the Southern Aid Society! It has been a God-send indeed, to us."

Yes! our friends are right! The operations of this organization have ever been far, far *too limited*. For, could we but persuade the whole North to become sincere Southern-Aid-Society men, be their political sentiments what they may, such identification with the just and generous principles of the body would necessarily and instantaneously allay the fierceness of popular dissension, and save the nation from every dark impending peril, and save it soundly and forever. Let the Society, therefore, have the benefit of this *third* fact—that while it is carrying out an excellent home-missionary work, it unobtrusively, yet necessarily, promotes all sorts of *wholesome home-pacification*.

Permit me to say, in conclusion, I cannot withhold the expression of my sincere regret that I have so many excellent fellow-citizens and Christian brethren, all over the North, who entertain such odious views of the South. They sincerely esteem it a dark and dreary land; a land degraded by the willful perpetuation of a barbarous and cruel institution; a land cursed by the frown of God upon its unfeeling, inhuman population; a land whose very religion they suspect, and the *religious susceptibility* of whose people they cannot understand. Well! if this be so—then, by all means, *send them the Gospel*. Touching the accuracy of this vision—a Southern man, and recently traversing the South extensively, as a Christian missionary—I have only to say—if the religion of Jesus Christ has reached the earth, you will find some portion of it south of the Potomac; and if I knew that, on the last great day, my Maker would administer to me an eternal retribution—glorious in proportion to the number of souls I had been the instrument of saving through His grace—I would set out to-day to find my field in that land so deeply slave-cursed in the imagination of half the North. The great fact is—the *world*, the whole world has fallen! *Depravity*, therefore, is not confined to *latitude*; nor should the *gospel* be *limited* to those who feel themselves most free from sin. On the contrary, with a cheerful, undiscriminating benevolence, let us both receive and dispense the saving boon just as far and as fast as we can.

REMARKS OF THE REV. LUTHER FARNHAM, OF BOSTON.

Mr. FARNHAM remarked, in substance, as follows :—

MR. PRESIDENT AND CHRISTIAN FRIENDS,—I feel it to be an honor and a privilege to stand before you this night, and to advocate such a cause as has called us together. There are many here present more worthy, by their age, talents and position, to speak for you. That I have been invited to address you is, doubtless, owing to an official relation I have sustained to the Southern Aid Society ever since it had a history in New England; and also to honor the portion of country from which I come. And I am the more ready to occupy this position, as I am to be followed by another gentleman from New England, the venerable Dr. Wheeler, of Vermont.

My duty is the more easily performed, on this occasion, as I have been anticipated in several remarks that I had intended to offer, by the Rev. Dr. Stiles, who has just addressed you,—whose voice was first uplifted in New England in behalf of this Society, six years ago, and in the Old South Church, of Boston, hallowed by so many sacred and patriotic associations. And it is due to that gentleman to say, that his words and his Reports were the principal instruments that awakened in my own mind a special interest in the Southern Aid Society.

When the idea of this Society was first announced, it was received by many amongst us as a noble idea. It may have been suggested by one and another, many years ago ; but it was not carried into practical effect until seven years ago, when a few good men from the North and the South, from the East and the West, assembled in this city, and after seeking the divine direction, and taking counsel with one another, formed this noble institution. Honored be that man, or men, who first suggested to us the idea of diffusing more fully the glorious gospel in the South and South-west. The thought was both fresh and original. Many were at once ready to act for the South, in this way, who could not conscientiously do what others had felt ready to do in reference to that portion of our country. So much was a pastor of a church, in the region of country from whence I come, impressed with the originality and practicability of this scheme, that he exclaimed, after listening to a discourse given by one of its Secretaries to his people, that “ he was reminded by his own feelings, of the interest with which a heathen would first hear the gospel.”

It is an interesting feature of this Society, that it aids in the *preaching* of the gospel. It does not publish books and tracts, and gain a profit thereby ; but it disburses the funds given by the benevolent, to support those who go forth to preach the gospel. We love the Bible Society, and the Tract Societies. They are important agents for the conversion of

the world to Christ. And yet, can we but feel that the Scriptures more clearly and explicitly command us to go into all the world and preach the gospel to every creature, or to sustain the living ministry in publishing everywhere the good news of salvation.

A speaker has said here to-night, that this Society is a small concern. It is true that it is so, compared to many in the country. But the American Board of Missions, that now raises \$400,000 annually, was a smaller Society, fifty years ago. At that time, all who felt interested to assemble at an annual meeting, could be accommodated in a small private parlor, and it raised but \$999 during the first year of its history, while our little Society collected \$4,595 12 the first year. Many of your merchant princes began in very small shops ; now their houses are known through the world. So this Society, little in its beginning, may become a great power for good in our land. It has collected and disbursed \$70,000 in seven years ; and with this money it has aided hundreds of ministers in preaching the gospel in fourteen States of our country, and in the District of Columbia. And all this has been accomplished, through one person's time being given to the conducting of its affairs.

Boston gave nothing to the Society during its first year, and but \$5 the second year, which sum was brought by an individual, here present, to your Treasurer. Now, the city of Boston and suburbs regularly contribute annually from \$2,000 to \$3,000 toward its support. And New England, only as large, wealthy and populous as your Empire State, last year gave upwards of \$6,000 to the cause, or rather more than half the aggregate receipts of the parent Society ; whereas she gave the first year but \$527.

The name of the Society has sometimes been spoken of as an unfortunate one. I have sometimes doubted whether it was the best that could have been selected, but further reflection has convinced me that it is a good name. It is short and euphonious. It indicates a friend to the South—a patriotic friend—a Christian friend—a missionary friend. The name does not preclude one from supporting the Society who would do so simply out of love to his country ; while its real object and work enlists the entire sympathy of those who love Christ and his kingdom. Besides, under this name the Society has flourished—has won the hearts of the North and the South. May we not say, then, that he was a wise man who suggested the name of the Southern Aid Society ?

It has been further urged, by persons who have not seen their way clear to assist this Society, that the South would not, under any circumstances, aid the North. But this reason, even if it existed, would not excuse us from performing our duty in diffusing the gospel in the South. But the South will aid the North, when she is really called upon for such assistance. It was only some two years ago that the pastor of a feeble Presbyterian church in Boston desired to raise funds, that his congregation might complete their house of worship. He could not, by denominational usage, call upon the Congregationalists of New England for assistance. But he was induced to visit Virginia for aid. And a most liberal sum did he collect in Richmond, and in other cities of Virginia, and with great ease ; and his visit among the people was a constant joy, so cordially was he received.

We have a second example of like liberality. It was during the past year, that another Presbyterian church of Boston, of quite limited means, had an opportunity of purchasing a beautiful sanctuary, (it never had possessed a house of worship,) at one-half its real value. The pastor of the church went abroad for aid. He laid the subject before the General Assembly of the Presbyterian Church. There was a ready response ; but nowhere more so than among Southern clergymen and laymen.

It has been urged, again, by Christians of strong denominational propensities, that they cannot support our Society, since it is founded upon the voluntary principle. But do we not need voluntary, as well as denominational societies, to spread the gospel where it would not otherwise be published ? There are, for example, 5,000,000 of people in this country of German birth or origin. The German churches are entirely unable to provide for the spiritual necessities of their own people, on account of the lack of men and of means ; and they can only call upon voluntary and evangelical societies, with any hope of getting assistance. Other and large bodies of men in this country, are similarly situated ; and if they secure the gospel at all, it must be largely through voluntary societies.

Besides, supposing denominational benevolent societies or Church boards are mismanaged, as they sometimes are, then voluntary societies are needed, as channels through which the charities of churches and individuals may flow.

And then, voluntary evangelical societies are very useful, as bonds of union and love between Christians of different denominations. Their meetings offer pleasant occasions, when Congregationalists, Presbyterians, Episcopalians, Baptists, Methodists, Lutherans, and other Christians, can sit down together on the same platform, love each other as brethren, pray for the Church universal, that it may be led in the right way, and rejoice that they have one Lord, one faith, one baptism, and one common hope that they shall be reunited with the General Assembly and Church of the Firstborn, whose names are written in heaven.

This morning, having a severe cold, I went to the nearest church. It happened to be the venerable Dutch Church, in Fulton-street. Just as I was entering the house of God, a stone struck me. Had it struck another part the wound would have been severe ; it might have proved fatal. The stone was thrown by a youth who had a heavy club in his hand, and down whose face a stream of blood was flowing. All this was occasioned by a street fight between young men and boys at the time of church-going, and directly in front of the sanctuary in which the daily prayer-meeting has been held for years. *If they do these things in a green tree, what shall be done in the dry ?* If such scenes occur in one of the great centers of Christianity, what must be expected in the dark portions of our land, and of the earth ?

I could but regard this painful scene as a type of what will occur in this country, upon a broad scale, if the gospel is not spread, if the spirit of Christianity, which is love, does not prevail. If we would not

hear of the wrong use of stones, clubs and guns ; if we would not hear of wars and rumors of wars ; if we would not witness scenes of strife and blood, let all Christians unite in earnest prayer for our beloved country at this time. Let us diffuse more liberally the peaceable gospel. Let us, as pastors and churches, as patriots and as Christians, support more generously the Southern Aid Society, and all kindred institutions, having in view the diffusion of the glorious gospel of the blessed God. Then shall *our land become Emanuel's, a dwelling-place of righteousness, a mountain of holiness.*

REV. DR. WHEELER'S ADDRESS.

Dr. Wheeler said :—It cannot be more unexpected, Mr President, to you than to me to find myself here to-night. I am only passing through the city; and am caught here. I beg leave to state a fact or two of personal history.

Forty-one years ago this month, I entered Charleston, South Carolina, as a youth fresh from my studies, on horseback. I entered the employment of a Missionary Society there, and having received a commission from Dr. Palmer, repaired to Edgefield District, where I passed the winter of 1819–20. At Edgefield I found but one professor of religion—a member of the Baptist church. He was clerk of the court. The place was of considerable size, having the court-house, jail, and a number of lawyers, of whom Mr. McDuffie, afterward Governor of the State, and member of Congress, was the most prominent. Here I proposed to establish public worship (there was none at all by any denomination of Christians) every other Sabbath. My Baptist brother thought it so unusual to have public worship oftener than once a month, that once in two weeks would be an inroad upon the habits of the community, and would be a work of supererogation. “ You had better multiply your places of preaching,” he said, “ so as to preach but once in four weeks in any one place.” I preached, however, during the winter, alternately at Edgefield Court-House, and Cambridge, known in Revolutionary times as “ Ninety-six.” After becoming acquainted with the inhabitants enough to secure their confidence, I established a service for the colored people, at 3 o'clock, P. M. ; which was numerously attended, and which subsequently became quite common through the State. A church was formed at Cambridge, and, as Dr. Stiles has just said of his recent labors in Georgia, if there shall be found seals of my ministry anywhere, some will, I believe, be from this interesting field. I spent between five and six months in Edgefield District and Cambridge, at that time, and have

not visited there from that time, until last March ;—forty years had elapsed.

Last March I was there, and found small churches of the Methodist, Baptist and Episcopal denominations ; and I met with them at a union prayer-meeting. We spoke of the great contrast between now and forty years ago, when there was but one professor of religion, to my knowledge, in the village—and of the progress which had been made in religion and in educational schools. But what struck me with great surprise was, as I looked out from my hotel, the following morning, a new granite church, of beautiful proportions ; it would be beautiful, though small, on any lot in this city. It was so elaborately ornamented, that one of the workmen had been two weeks at work upon one of the gate posts, and it was then almost finished. At first I thought it an Episcopal church, but soon found it to be Roman Catholic. In conversation with one of the clergymen of the place, I expressed my surprise at the structure. "How is this?" I asked. "Have you many Catholic Irish here?" "No," he replied. "You have a large German Catholic population, then?" "No, none at all." "It is intended, then, I suppose, to make an impression upon the colored population, by forms and gorgeous ceremonies, that they may become papists." "No; converts are expected from a different class." "How so?" I inquired. "You know," he replied, "we have no literature of our own here. We are dependent on the North ; and your books and periodicals have become so offensive, by their attacks upon us, that they have been excluded from our reading. The community would not receive them, and the periodical which has been most universally read here has been *Brownson's Quarterly Review*, and this has so far disarmed prejudices against that church, that it is expected that large accessions will be made to it from the more intelligent classes of people among us. There are but two persons now here, belonging to that communion—one a jealous woman, and the other, a man excommunicated from the Baptist church. Where the money has come from to build this church, we know not. But here it is, and for the reasons I have given." And thus, Mr. President, by our own folly we shut out the light from portions of the South, and then berate them for not having light. I have said so in my own State, and it is true. By our method of acting we are keeping the whole Northern mind from any healthful influence or power at the South. The influence of this Society, thank God, is of another kind. It strives to send the gospel of peace and love, the glad tidings of great joy, throughout the whole South and South-west.

Mr. President, one other thought occurs to me, which I beg to detain you a moment upon. Patriotism is grounded in *love* to one's *country*. It is intrenched, not in the mere logic of the intellect, or a consideration of temporary interests alone. It is grounded in the affections. We fight for our country because we *love* it. In it are developed and cultivated the affections of home and hearth-stone. Mutual love for it is the only possible ground of national patriotism—the only POSSIBLE ground. You cannot hold a country together for any length of time, when the affections of the different parts are estranged from each other. You cannot do it

any more than you can hold our earthly bodies together if the vital force has gone. The Pharmacopeia of the Universe does not contain a simple which will keep it alive, nor can all its chemists make a compound which will do it. The terrible force and power of the tempest does not depend upon the size of the cloud—that may be no bigger than a man's hand—but on the condition of the atmosphere. The fire that envelops the city in flames does not depend on the size of the spark that kindled it, but on the combustible materials. So of the chemistry of our country. If we keep up our sectional ecclesiastical strife, we break in sunder our mutual affection, and the underlying condition of harmony—common love of country—becomes discordant, divergent and belligerent. The affections are torn and rent in sunder.

The efforts of the Southern Aid Society are in the right direction : may it be blessed in its work of love and mercy, by our Heavenly Father.

REV. DR. CLARKE'S ADDRESS.

The Rev. Dr. Clarke next addressed the meeting. He prefaced his remarks by stating that he did not approve of delivering or hearing speeches after nine o'clock, and as it had passed that hour, he should not detain his hearers long; but as he felt interested in the cause, he should make a few remarks, lest his audience might misconstrue his silence. He had listened attentively to the preceding speakers, in order to discover, if possible, what there was in the objects and working of the Society, that should call forth such animosity as had been shown by many in the North. He had not discovered it, and therefore the cause still elicited his warmest sympathies. He had always tried to keep himself in sympathy with all good causes and good men throughout our country, and all over the world. This was a good cause, and the good men in the cause had his warmest sympathy. He wished them "God speed;" and narrow-minded indeed must be the man, who, seeing others engaged in any good work, would not heartily wish them "God speed;" and, further, if he would not, when occasion needed it, put his hand to the work. This was a good work, and he gave it his heart and hand. He had not yet forgotten the command of his Lord and Saviour, where he says, "Go ye into all the world, and preach the gospel to every creature." He believed every one had need of the gospel, and he never dreamed that the South was to be excluded from its benefits. He could not coincide with the modern attempts to instruct in specific neighborhoods to the exclusion of others. Allowing the South to have its sins, (and what place has none?) was it to be, then, that because men had sins you were to withdraw from them the light of the precious gospel ? He

thought that it should be the more carried into their midst, and let him who would say "nay" answer for it on that day when his commission on earth should be recalled—when his life shall have ended. He had learned that this noble gospel of Christ was for all, and the command was to "go forth," and he wished the messengers "God speed." Turning to the officers of the Society, he expressed his wish that the blessings of God would descend upon them, and speed them onward with their work.

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MADE BY THE PAYMENT OF \$100, OR MORE, AT ONE TIME.



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FORM OF A BEQUEST.

I bequeath to my executors the sum of dollars, in TRUST, to pay over the same in after my decease, to the person who, when the same is payable, shall act as Treasurer of the Southern Aid Society, formed in the city of New-York in the year eighteen hundred and fifty-three, to be applied to the charitable uses and purposes of said Society, and under its direction.

TREASURER'S REPORT

FOR THE YEAR ENDING NOVEMBER 26, 1860.

Balance in Treasury at last anniversary.....	\$208 30
Sinee reeeived.....	12,531 33

Total eash resourees.....	\$12,739 63
Total payments.....	12,212 40

Balanee now in Treasury.....	\$527 23

The above reeeipts are exclusive of \$4,500 and upwards reeeived by Southern auxiliaries and disbursed on the same fields. This sum, added to the receipts into the Treasury of the Parent Soeiety, make a total during the year of more than \$17,000.

The following are the particulars of the donations received by the parent Society, arranged in the order of States :

STATE OF NEW-YORK.

Mrs. Hannah Ireland, N. Y. City,.....	\$30 00	Lucius Hopkins, N. Y. City,.....	\$500 00
J. H. Hotchkiss, Prattsburg, Steuben Co.,	3 00	Wm. W. Chester, "	50 00
Wm. B. Pratt, " ..	2 00	Mrs. Ann E. Bronson, "	50 00
Addison Chapin, " ..	1 00	Duryee, Jaques & Co., "	50 00
Albert Clark, " ..	1 00	Geo. W. & Jebial Read, "	25 00
John C. Higbie, " ..	1 00	Benjamin Douglass, "	100 00
Cronin, Hurxhall & Sears, N. Y. City,..	25 00	Allen, McLean & Bulkley, "	250 00
Collection in 4th Av. Pres. Ch., Rev. Joel Parker, D. D., Pastor,.....	70 80	Hanford & Brownings, "	25 00
Guy Richards, N. Y. City,.....	50 00	James B. Murray, "	20 00
A. B. S., Hudson,.....	20 00	R. L. Allen, "	25 00
From Donors to Mitchell Slave Fund,..	159 66	J. H. Young, "	20 00
James Domaghe, N. Y. City,.....	5 00	Benj. F. Wells, Upper Aquebogue, L. I.,	5 00
Wm. L. King, " ..	50 00	Wolf, Dash & Fisher, N. Y. City,.....	25 00
Wm. M. Halsted, "	50 00	Mr. Roseoc, Sing Sing,.....	1 00
J. A. Bennett, "	150 00	Mrs. Wm. G. Bull, N. Y. City,.....	50 00
John E. Keler, "	100 00	Roswell Sprague, "	50 00
Jonathan D. Steele, "	10 00	Wm. E. Dodge, Jr., "	20 00
Trowbridge, Dwight & Co., "	100 00	Miss Maria J. McIntosh, "	5 00
C. B. H. tch & Co., "	50 00	Geo. G. Sampson, "	50 00
Wm. E. Dodge, "	100 00	Ira Bliss, "	20 00
R. Boerman, "	50 00	C. A. Davison, "	20 00
John H. Brower, "	100 00	Seabury Brewster, "	10 00
J. P. Crosby, "	25 00	Henry Young, "	50 00
Geo. D. Phelps, "	25 00	Miss Frances Belcher, Newark Valley,..	10 00
		Harral, Risley & Kitchen, N. Y. City,..	25 00

C. M. Fry & Co.,	N. Y. City,.....	\$25 00	James Brown, N. Y. City,.....	\$50 00
Melius, Currier & Sherwood,	"	25 00	George W. Snow, "	10 00
James Boorman,	"	600 00	Horace Holden, "	25 00
Lucretia Deming,	"	50 00	L. H. Young, Po'keepsie,.....	10 00
E. Ketcham, Flushing, L. I.,.....	200 00	Rev. Peter Lockwood and Wife, Bing-		
E. K. Corning, N. Y. City,.....	250 00	hamton,.....	10 00	
James Stokes, "	50 00	Thomas W. Olcott, Albany,.....	50 00	
S. N. Dodge, "	15 00	Ezra P. Prentice, "	50 00	
Wm. H. Hallock, "	10 00	Thomas Olcott, "	10 00	
James Lowe, "	25 00	Maurice Viele, "	5 00	
J. D. Y. H., "	10 00	A Union Lover, Hudson,.....	10 00	
A Friend to the South, "	100 00	Sherman Brothers, N. Y. City,.....	25 00	
Henry's, Smith & Townsend, "	100 00	Sidney E. Morse, "	200 00	
Z. S. Ely, "	50 00	Rev. Marcus Ford, Newark, Tioga Co.,	5 00	
Henry A. Hurlbut, "	50 00			
Prof. S. F. B. Morse, Po'keepsie,.....	50 00			
				\$4,704 46

MASSACHUSETTS.

Gentlemen's and Ladies' Benevolent Association, First Parish, Amherst,.....	\$19 00
John Aiken, Andover,.....	\$10 00
Samuel Farrar, "	5 00
Prof. E. P. Barrows, "	5 00
W. G. Means, "	5 00
	25 00
George W. Ware, Belmont,.....	5 00
Dwight Boyden, Bolton,.....	20 00
Essex St. Ch. & So., Boston,.....	\$375 00
Abner Kingman, "	200 00
	575 00
James C. Converse, Boston,.....	\$100 00
Benjamin E. Bates, "	100 00
Eben Dale, "	100 00
William Ropes, "	50 00
James M. Beebe, "	50 00
John M. Albrea, "	50 00
John Tobey, "	50 00
W. Pierce, "	50 00
Rich, "	50 00
E. B. Bigelow, "	15 00
Ter Harvey, "	25 00
Donation, "	25 00
Abbott Lawrence, "	20 00
Sam'l H. Walley, "	20 00
George H. Kuhn, "	20 00
H. S. Chase, "	20 00
Jeffrey Richardson, "	20 00
Wm. B. Spooner, "	20 00
Samuel Hooper, "	20 00
M. S., "	20 00
	825 00

Donations in Boston of \$10 each:—J. C. Howe, Henry J. Gardner, Charles Stoddard, J. L. Payson, T. B. Wales, G. R. Carter, F. Snow, E. H. Derby, Albert Fearing, B. R. Curtis, Wm. H. Hilton, A Friend, J. McGregor, A. Tucker, Jr., Stephen Tilton & Co., B. F. Burgess, Henry Wensell, J. L. Lovering, James W. Sever, F. Haven, Wm. Makepeace, C. J. F. Allen, G. R. Fisk,.....

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F. Bryant, Jacob Richardson, Daniel Kimball, Mrs. Samuel Davis, L. S. Cragin, Henry Plympton, J. W. Norcross, Robert C. Winthrop, Mrs. P. Sprague, U. Crocker, S. Wildes, F. H. Story, Jr., S. A. Appleton,.....	\$245 00
<i>Donations in Boston of \$3 each:—B. F. Hallett, James H. Beal, Israel Nash, F. C. Manning, J. C. Barrage, A Friend, John D. Philbrick, Mrs. G. W. Crockett, Miss D. Carleton, J. P. Healy, Thomas Snow, S. Q. Cochran,.....</i>	36 00
<i>Donations in Boston of \$2 each:—Benjamin Burgess, A Friend,.....</i>	4 00
<i>Donations in Boston of \$1 each:—A Friend, Mrs. B. T. Pickman, A Lady, II. Hoyt, Bradford,.....</i>	3 00
S. C. Sawyer, "	2 00
Miss A. C. Haseltine, Bradford,.....	2 00
	9 00
Caleb Stetson, Braintree,.....	100 00
Collection in St. Paul's Ch., Brookline, by Rev. Dr. Stone, Rector,.....	\$100 00
Amos A. Lawrence, Brookline,.....	50 00
Henry Upham, "	20 00
E. S. Ritchie, "	5 00
Benjamin Leeds, "	5 00
	180 00
George R. Simpson, Brookline,.....	10 00
Collec. Shepherd Cong. Ch. & So., Rev. Dr. Albro's, Cambridge,.....	\$47 06
J. P. Melidge, "	25 00
Charles T. Russell, Cambridge,.....	5 00
	77 06
Wm. Wallace, Jr., Cambridge,.....	\$10 00
Lawson Valentine, "	10 00
C. H. Warner, "	5 00
E. M. Dunbar, "	5 00
J. M. Cutter, "	5 00
Luke Carter, "	10 00
George C. Richardson, "	10 00
	55 00
George Hyde, Charlestown,.....	\$15 00
Arthur W. Tufts, "	10 00
Wm. Carlton, "	10 00
C. C. Sampson, "	5 00
J. R. Delano, "	2 00
	42 00
Wm. Munroe, Concord,.....	\$10 00
Miss Martha S. Munroe, "	3 00
Cash, "	5 00
	18 00
First Religious So., Rev. Dr. Braman's, Danvers,.....	35 00
Rev. E. Burgess, D. D., Dedham,.....	\$50 00
Wm. Bullard, 2d, "	25 00
	75 00

T. D. Quincy, Dorchester.....	\$10 00		Miss Mary K. Alden, deceased, by		
Marshall P. Wilder, "	5 00		Dr. Randolph,.....	\$25 00	
J. C. Vinton, "	5 00		Ebenezer Alden, M. D., Randolph,	5 00	
Mrs. Leonard Woods	4 00		Horatio B. Alden,	5 00	
Foster Peirce, "	5 00		James Maguire,	5 00	
Charles Howe, "	5 00		Mrs. George E. Dubois,	3 00	
	—		Miss S. B. Alden & sister,	2 00	
Aaron Hobart, East Bridgewater,.....		\$34 00			
Cong. Ch. & So., Rev. Mr. Kimball's, Falmouth,.....	10 00		E. B. Huntington, Roxbury,.....	\$45 00	
Richard Borden, Fall River,.....	\$10 00		J. S. Ropes,	10 00	
S. A. Chace, "	5 00		Moses Day,	10 00	
	—		C. Hulbut,	10 00	
Collec. Hollis Evang. Ch. & So., Rev. Mr. Bodwell's, Framingham,.....		15 00	A Friend,	10 00	
Mrs. Rogers and Misses Whittemore, Gloucester,.....			C. F. Bray,	5 00	
Joseph Leland, Grafton,.....			J. S. Tappan,	5 00	
D. D. Dana, Grantville,.....			C. L. Mathes,	5 00	
George Grennell, Greenfield,.....	\$5 00		S. C. Thwing,	5 00	
S. O. Lumb, "	1 00		James Vila,	5 00	
	—				
Russell Gen'l Beny't Soc., Hadley, by Rev. F. Tuxbury,.....		10 00	John Dwyer, Salem,.....	\$5 00	
A. K. Haverhill,.....	\$5 00		J. C. Osgood,	5 00	
E. T. Ingalls,.....	1 00		G. Choate,	5 00	
	—		C. H. Fabens,	5 00	
South Cong. Ch. & So., Ipswich, by Rev. D. Fitz,.....		6 00	Mrs. Wm. B. Parker,	5 00	
Oliver M. Whipple, Lowell,.....	\$25 00				
Wm. A. Burke, "	10 00		W. Freeman, Sandwich,.....	25 00	
Rufus S. Lewis, "	5 00		Justin Lawrence, Somerville,.....	5 00	
Samuel Fay, "	5 00		Legacy by Samuel T. Lane, late of	3 00	
S. G. Mack, "	5 00		Southbridge,.....	\$50 00	
Samuel Kidder, "	2 00		S. M. Lane, Southbridge,.....	10 00	
	—				
Cong. Ch. & So., Marblehead, Rev. Mr. Alien's,.....		52 00	Thomas E. Proctor, South Danvers,.....	60 00	
F. D. Chase, Medford,.....			Timothy A. Phelps, South Deerfield,.....	5 00	
Trinitarian Ch. & So., New Bedford, by Rev. W. Craig,.....			James Tirrell, South Weymouth,.....	2 00	
J. N. Cushing, Newburyport,.....	\$10 00		First Ch. & So., Springfield,.....	5 00	
Wm. Cushing,	10 00		Lovett Morse, Taunton,.....	5 03	
Mrs. S. W. Hale,	10 00		W. R. Davenport,	3 00	
Robert Bayley,	5 00		H. W. Church,	3 00	
John Balch,	5 00				
Micajah Lunt,	5 00		Mrs. P. Wood, Upton,.....	11 00	
Cash,	5 00		H. Stoddard,	1 00	
Mrs. Storey & Daughters,	4 00				
Eight Friends,	11 00		Pliny Cutler, West Brookfield,.....	6 00	
	—		N. T. Leonard, Westfield,.....	5 00	
J. Wiley Edmands, Newton,.....	\$10 00		First Cong. Ch. & So., West Newbury,.....	8 00	
T. D. Taylor,	5 00		A. S. March, West Roxbury,.....	1 00	
Leverett Saltonstall	10 00		R. S. S. Andros,	10 00	
Alfred B. Ely,	100 00		Wm. C. Peters,	5 00	
	—		Two Friends,	10 00	
J. S. Lathrop, Northampton,.....	\$200 00				
Mrs. E. L. Lathrop,	15 00		Paul Whitin, Whitinsville,.....	\$10 00	
Miss E. S. Lathrop,	10 00		C. P. Whitin,	10 00	
Osmyn Baker,	2 00		J. C. Whitin,	10 00	
	—		Mrs. B. Whitin,	5 00	
Edward A. Newton, Pittsfield,.....	\$10 00				
Henry H. Childs,	5 00		J. T. Manny, Winchester,.....	\$10 00	
P. Allen & Sons,	3 00		S. T. Sanborn,	10 00	
Rev. C. E. Abbott,	1 00		D. N. Skillings,	10 00	
Rev. H. Humphrey, D. P.,	1 00				
W. M. Root,	1 00		Isaac Davis, Worcester,.....	\$10 00	
	—		Emory Banister,	5 00	
			E. W. Vaill,	1 00	
		227 00		Homann Hallock, Plainfield,.....	16 00
			John Clarke, Northampton,.....	300 00	
			Roxbury, Boston,.....	10 00	
			Leavitt Hallock, Amherst,.....	5 00	
		21 00			
				\$3,954 28	

C O N N E C T I C U T .

H. T. Curtiss, Fairfield,.....	\$20 00		Miss Mary Barr, Fairfield,.....	\$1 00
O. W. Jones,	10 00			
Mrs. C. M. Beers,	10 00		James B. Hosmer, Hartford,.....	\$20 00
D. Bunker,	5 00		Th. S. Williams,	20 00
Mrs. M. Beardslee,	4 00		Joseph Trumbull,	10 00

H. L. Porter, Hartford.....	\$10 00
Charles R. Smith, "	10 00
C. Seymour, "	10 00
L. E. Walkley, "	5 00
George Beach, "	5 00
S. S. Ward, "	5 00
John B. Cerning, "	5 00
N. Hollister, "	5 00
W. W. Turner, "	3 00
Jas. H. Ashmead, "	3 00
C. H. Northam, "	2 00
E. R. Hunt, "	2 00
S. L. Loomis, "	2 00
Two Friends, "	6 00
	— \$123 00
Wm. C. Crump, New London.....	35 00
Wm. A. Buckingham, Norwich.....	\$10 00
Wm. Williams, "	10 00
Mrs. H. P. Williams, "	10 00
David Smith, "	10 00
Mrs. James L. Day, "	10 00
Mrs. Wolcott Huntington, "	10 00
I. M. Buckingham, "	5 00
I. H. Adams, "	5 00
Mrs. Russell Hubbard, "	5 00
Wm. H. Law, "	5 00
Misses Huntington, "	5 00
Mrs. Charles Spalding, "	3 00
Mrs. E. T. B. Stedman, "	3 00
Gorge P. Perkins, "	2 00
Miss Abby T. Lauman, "	1 00
Mrs. N. C. Reynolds, "	1 00
A Friend, "	5 00
	— 100 00
Wm. W. Wakeman, Southport.....	50 00
T. Ransom, Bridgeport,.....	10 00
T. F. D., Westport.....	5 00
Richard F. Winslow, Westport,.....	100 00
Wm. Bostwick, New Haven,.....	50 00
	— \$1,923 50

PENNSYLVANIA.

John A. Brown, Philadelphia,.....	\$100 00
J. H. Dulles, "	100 00
Alex. Fullerton, "	50 00
Ambrose White, "	50 00
James R. Campbell, "	25 00
Charles Robb, "	20 00
John C. Farr, "	20 00
Thomas Potter, "	10 00
John M. Atwood, "	10 00
Abraham Perkins, "	5 00
Thomas A. Biddle, "	10 00
James Bayard, "	10 00
Leonard Jewell, "	10 00
Henry J. Williams, "	20 00
Stephen Colwell, "	25 00
Several Friends, by Rev. Dr. Converse, Philadelphia,.....	17 50
	\$569 50

NEW JERSEY.

Judge Randolph, Trenton.....	\$10 00
Rev. Wm. H. Steele, Newark,.....	50 00
Wm. Rankin, "	20 00
John P. Jackson, "	20 00
Robert Van Arsdale, "	5 00
Collec. in 1st Pres. Ch., "	54 00
Reed & Scott, "	50 00
S. H. Condit, "	50 00
Richard T. Haines, Elizabethtown,.....	20 00
Rev. David Magee, D. D., "	5 00
	\$308 00

R H O D E I S L A N D .

Wm. B. Lawrence, Newport,.....	\$10 00	A. D. & J. Y. Smith, Providence,.....	\$10 00
R. J. Arnold, "	10 00	Mrs. F. R. Arnold, "	8 00
Samuel G. Aruold, "	5 00	Resolved Waterman, "	5 00
Benj. Finch, "	5 00	Seth Adams, Jr., "	5 00
S. Engs, "	5 00	Albert S. Gallup, "	5 00
Mrs. T. Tompkins, "	3 00	John W. Vernon, "	3 00
A Friend, "	58 13		
Alexander Duncan, Providence,.....	100 00		\$242 13
William Viall, "	10 00		

M A I N E .

Benjamin Davis, Augusta,.....	\$5 00	Ether Shepley, Portland,.....	\$20 00
Renel Williams, "	5 00	J. A. Balkam, "	10 00
A. Lombard, "	5 00	J. Howard, "	5 00
A. G. Dole, "	5 00	J. H. Perley, "	5 00
G. Pullen, "	5 00	Charles Q. Clapp, "	5 00
C. Briggs, "	2 00	P. Barnes, "	5 00
Elias Craig, "	1 00	Cash, "	5 00
David C. Stanwood, "	1 00	J. S. Little, "	3 00
George W. Pickering, Bangor,.....	10 00	Rufus Gates, Robbinstown,.....	1 00
George F. Patten, Bath,.....	25 00	Philip Eastman, Saco,.....	10 00
John Patten, "	20 00		
Thomas Harwood, "	20 00		\$173 00

N E W H A M P S H I R E .

W. Dinsmore, Keene,.....	\$2 00	John A. Perry, Manchester,.....	\$5 00
E. A. Straw, Manchester,.....	5 00	Rufus G. Lewis, New Hampton.....	56 00
Ira A. Eastman, "	3 00	C. K. Bullard, New Ipswich,	10 00
Wm. C. Clarke, "	3 00	A Friend, Portsmouth,.....	5 00
P. K. Chandler, "	2 00		
Wm. A. Putney, "	2 00		\$88 00
Mrs. Jane A. Harris, "	1 00		

D I S T R I C T O F C O L U M B I A .

Collection in 4th Presb. Ch., (Dr. Sunderland's,) Washington City,.....	\$116 70	John A. Perry, Mauchester,.....	\$5 00
Do. Rev. Dr. Smith's "	27 21	Rufus G. Lewis, New Hampton.....	56 00
Senior Miss. So., Westm. Ch., W. City,..	43 00	C. K. Bullard, New Ipswich,	10 00
Juvenile " " "	47 00	A Friend, Portsmouth,.....	5 00
			\$88 00

M A R Y L A N D .

Rev. Mr. Dunning's church, Baltimore,..	\$100 00	Mrs. R. W. Francis, Burlington,.....	\$10 00
Sabbath School of do.	25 00	Mrs. Ann E. F. Smith, Vergennes,.....	10 00
Rev. E. H. Cumpston, Rockville,.....	10 00		
			\$20 00

G E O R G I A .

Henry Lathrop, Savannah,.....	\$20 00	Francis Parker, Troy,.....	\$15 00
Mrs. Henry Lathrop, "	20 00	Presbyterian Church, "	16 55
Presbyterian Church, Darien,.....	32 00	Presb. Ch., West Ely, Marion County,..	10 00
			\$41 55

T E N N E S S E E .

Presbyterian Church, Chattanooga,...	\$25 00	Presbyterian Church, Ashtabula,.....	\$6 00
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RECAPITULATION BY STATES.

New-York.....		\$1,704 46
Massachusetts,.....		3,954 28
Connecticut,		1,923 50
Pennsylvania,.....		569 50
New Jersey,.....		308 00

Rhode Island,	\$242 13
District of Columbia,	233 91
Maine,	173 00
Maryland,	135 00
New Hampshire,	88 00
Georgia,	72 00
Missouri,	41 55
Virginia,	35 00
Tennessee,	25 00
Vermont,	20 00
Ohio,	6 00

	\$12,531 33

DISBURSEMENTS.

Of the disbursements during the year there has been paid to

Ministers and missionaries	\$9,368 13
Salary of General Agent and Secretary	1,125 00
Traveling and Incidental expenses of do.	61 00
Expenses of last anniversary	25 25
3,500 copies last Annual Report.	233 86
Expenses of N. Y. office, including clerk-hire, circulars, postage, freight, stationery, and all other expenses	91 84
Salary of Secretary for New England	1,000 00
Traveling and Incidental expenses of do.	203 32
Expenses of Boston office	50 00
Expenses of public meeting in Boston	53 50

	\$12,212 40

The payments to ministers and missionaries have been as follows:

Rev. Silas Livermore, (Baptist), Yadkin Co., N. C.	\$350 00
Samuel Murdock, city missionary, New Orleans.	475 00
Rev. B. C. Smith, expenses to Southern field.	50 00
Presbytery of the District of Columbia.	1,000 00
Rev. J. W. McCord, Walnut Grove, Indep. Co., Arkansas.	250 00
Rev. E. P. Noel, Troy, Mo.	200 00
Rev. J. W. K. Handy, Portsmouth, Va.	200 00
Rev. G. Hamner, West River, Md.	200 00
Four Lutheran Missionaries in Mississippi, (\$100 each).	400 00
J. R. Alexander, Paducah, Ky.	150 00
Winchester Presbytery, Va.	500 00
Rev. Joseph C. Stiles, D. D., missionary services in Georgia.	600 00
Piedmont Presbytery Va.	500 00
Rev. C. H. Hickman, St. Joseph, Mo.	200 00

Rev. Thos. E. Locke, Black Oak, Westmoreland Co., Va.	\$150 00
Rev. Washington Baird, Camden, Wachita Co., Ark.	100 00
Rev. Wm. Mitchell, Corpus Christi, Texas, for church at Casa Blanca.	200 00
Rev. Francis Goulding, Darien, Geo.	200 00
Rev. J. M. Huffmeister, Elizabethston, E Tennessee.	100 00
Baptist Church in Santee, S. C.	50 00
Richmond Missionary Society, Va.	400 00
Presbytery of North Alabama.	500 00
2nd New Orleans City Missionary, Rev. V. C. Ostrom.	200 00
Rev. J. O. Sloan, Kent Co., Va.	200 00
Rev. H. J. Gaylord, Port Penn., Del.	300 00
Rev. Richard T. Brown, Fairfax Co., Va.	100 00
Rev. F. D. Goodwin, Wytheville, Va.	100 00
Rev. Mr. McMahon, near Abingdon, Va.	150 00
Rev. Geo. Hall, expenses of removal South.	75 00
Rev. Geo. Foot, Glasgow, Del.	100 00
Rev. Gideon S. White, Knox Co., Tenn.	250 00
Presb. Ch. Chesapeake City, Md.	100 00
New River Presbytery, Virginia and Tennessee.	275 00
Rev. R. L. Schoonmaker, expenses of going South.	25 00
Osage Presbytery, Mo.	400 00
Rev. James A. Darrah, West Ely, Marion Co., Mo.	250 00
Church in Wetmore Co., Tenn.	58 13
To the destitute at New Orleans.	10 00
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	89,368 13

Both the receipts and disbursements of the past year exceeded those of any previous year except that immediately preceding it; and surpass even that, if we include the increased receipts and disbursements of Southern Auxiliaries.

The entire expenses of the Society, of every kind, including salaries of Secretaries, have scarcely exceeded, on an average, \$2,000 a year. More than this sum has been given annually by the Executive Committee; leaving the entire contributions of every other person to be applied without abatement to the support of ministers and missionaries.

SUMMARY OF RESULTS.

Reviewing the actual receipts of the Parent Society from the date of its organization, and excluding in each case the balance on hand at commencement of the year, we find as follows:—

First year, ending last Wednesday in October, 1854.	\$4,595 12
Second year, ending last Wednesday in October, 1855,	8,885 27
Third year, ending October 21, 1856,	11,348 56
Fourth year, ending Oct. 28, 1857,	7,465 14
Fifth year, ending October 27, 1858,	10,571 01

Sixth year, ending Nov. 28, 1859,.....	\$12,977 08
Seventh year, ending Nov. 26, 1860.....	12,531 33

Total Receipts in seven years,..... 68,373 51
 Exclusive of what has been received and disbursed by Southern Auxiliaries.

PAYMENTS—Of which for Ministers and Missionaries.

First year.....	\$4,272 78	\$2,420 00
Second year.....	6,123 10	4,667 00
Third year.....	10,600 03	9,438 00
Fourth year,.....	10,131 93	8,930 00
Fifth year.....	11,555 47	8,890 00
Sixth year.....	12,950 57	9,528 38
Seventh year, ending Nov. 26, 1860,.	12,212 40	9,368 13
Total.....	\$67,846 28	\$53,241 51

Exclusive of disbursements by Southern Auxiliaries.

Respectfully submitted,

GERARD HALLOCK,

Treasurer.

NEW-YORK, Nov. 26, 1860.